

F 68

.C46





C 296
298
The duty of living for the good of posterity.

A

SERMON,

DELIVERED AT NORTH-YARMOUTH,

DECEMBER 22, 1820,

IN COMMEMORATION OF THE CLOSE OF THE

SECOND CENTURY

FROM THE

LANDING OF THE FORE-FATHERS

OF NEW-ENGLAND.

BY STEPHEN CHAPIN,

PASTOR OF THE BAPTIST CHURCH IN NORTH-YARMOUTH.

PUBLISHED BY REQUEST

PORTLAND:

PRINTED BY THOMAS TODD & Co.

1821.

Library of Congress

1867

City of Washington

F68

.C46

1-12068

SERMON.



I. CHRONICLES, XXII, 5.

"SO DAVID PREPARED ABUNDANTLY BEFORE HIS DEATH."

DAVID, not long after his coronation, marched his army against the Jebusites, and dislodged them from the strong hold of Zion. Having taken possession of this place he changed its name, and called it the city of David, and resolved that it should become the capital of his kingdom, and the seat of national worship. He therefore proceeded to erect such a palace and other magnificent buildings, as would be suited for the established residence of the King and court. In further completing his design, he took early measures to remove the Ark of God from Kirjath-jearim and to fix its abode at Jerusalem. He assembled about thirty thousand chosen men of Israel, and with them he marched to Kirjath-jearim, and thence brought up the Ark with the most august solemnities, and placed it in the midst of the tabernacle, which he had prepared for its reception. From these transactions David retired to his own private dwelling, and sat down to contemplate, with admiring gratitude, the mercies of God in preserving him amid all the perils of war, and in granting him rest round about from all his enemies. But in the midst of these pious meditations, he was led to look around on the wealth and splendors of his royal palace, and to contrast them with the poor and humble abode of the Lord of Hosts. His generous mind was deeply wounded to think that he, a poor and sinful worm of the dust, should live in a princely mansion, surrounded with the splendor of state, whilst the God of Israel abode beneath a tent. This reflection had hardly passed his mind, before he determined to build a house, suited for the reception of the Ark and the symbol of Jehovah's presence.

He immediately sent for the prophet Nathan and acquainted him with his resolution, and said to him : "Lo I dwell in a house of cedar, but the Ark of the covenant of the Lord remaineth under curtains." Nathan, being ignorant of the designs of heaven, applauded the King, and encouraged him to execute his purpose. But soon after the prophet had left his master, "the word of God came to him saying, go and tell David, my servant, thus saith the Lord, thou shalt not build me an house to dwell in." "But it shall come to pass, when thy days be expired, that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons ; and I will establish his kingdom. He shall build me an house, and I will establish his throne forever. I will be his father, and he shall be my son ; and I will not take my mercy away from him, as I took it from him that was before thee. But I will settle him in mine house and in my kingdom forever, and his throne shall be established forevermore." Though David had set his heart very much on building an house for God, yet he received this divine interdict with cordial submission, and immediately prayed, saying, "Lord, let the thing that thou hast spoken concerning thy servant, and concerning his house be established forever, and do as thou hast said. Let it even be established, that thy name may be magnified forever, saying, the Lord of Hosts is the God of Israel, even a God to Israel : and let the house of David thy servant be established before thee. For thou, O my God, hast told thy servant, that thou wilt build him an house : therefore thy servant hath found in his heart to pray this prayer before thee."

David, when thus disappointed, not only prayed in acquiescence, but he discovered a readiness to act a humbler part, than that of building an house to the honor of Jehovah. He was willing to spend the eve of his life in gathering materials for the Temple of the Lord. He did not expect to see this house, or to enjoy from it any personal pleasure or advantage, as it was not to be built till after his disease ; still such was his benevolent regard for the welfare of his posterity, that with great liberality he contributed of his labor and substance. He probably spent a

considerable portion of the last twenty-seven years of his days in collecting stock for the intended building. An account of his extensive preparations we have in I. Chron. xxix. 2—4. “Now I have prepared with all my might for the house of my God, the gold for the things to be made of gold, and the silver for things to be made of silver, and of brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistening stones, and of divers colors, and all manner of precious stones, and marble stones in abundance. Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the house.” This last and private donation amounted to the immense sum of more than eleven millions sterling! The King, while thus noble himself, invited others to imitate his example. Saith he: “Who then is willing to consecrate his service this day unto the Lord?” This invitation was at once accepted. “Then the chief of the fathers, and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers over the king’s work, offered willingly. And gave for the service of the house of God, of gold, five thousand talents and ten thousand drams; and of silver, ten thousand talents; and of brass, eighteen thousand talents; and one hundred thousand talents of iron. And they, with whom precious stones were found, gave them to the treasure of the house of the Lord.”

This profusion of wealth may well give us the most exalted idea of the countless riches and of the public spirit of the nation. The reasons for all these mighty labors and preparations are assigned in the verse of our text. “And David said, Solomon my son, is young and tender, and the house that is to be builded for the Lord must be exceeding magnificent of fame and glory, throughout all countries; I will therefore now make preparation for it. So David prepared abundantly before his death.” The

temple of Solomon was a building too magnificent and costly to be completed by the wisdom and resources of any individual generation. David therefore, and the elders of Israel prepared for its erection before their death. They expected to receive from it no personal good; yet such was their regard for their posterity that they were willing to devote their last labors and much of their property for the religious instruction of future generations. They wished to leave behind them some memorial, that would remind their children that their fathers did not live simply for themselves, but extended their views beyond their grave, and labored for the well being of succeeding ages. "So David prepared abundantly before his death." These words teach us this important and practical doctrine: Christians should labor to spend their lives in such a manner, as shall be useful to their posterity, after their own decease.

This sentiment we shall

I. Support.

II. Exhibit some motives to enforce this obligation. And,

III. Specify some of the ways in which we may benefit our survivors.

This truth is confirmed by a number of direct passages of the holy scriptures. See II. Cor. xii, 14. "For the children ought not to lay up for their parents, but the parents for their children." In these words Paul states an universal rule, by which all parents are bound to labor for the benefit of their posterity. Paul declares, that, "Whatsoever things were written aforetime were written for our learning." And again he says, "Now all these things happened unto them for ensamples, and they are written for our admonition." Christ says, "He that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together." Peter says: "Moreover, I will endeavor that ye may be able, after my decease, to have these things always in remembrance." Peter, knowing that he must shortly put off his earthly tabernacle, resolved that he would commit his doctrines and precepts to writing, that after his death christians of other nations and ages

might have them in remembrance, even until the close of time: "He established a testimony in Jacob and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children, that the generation to come might know them, even the children which should be born, who should arise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep his commandments." Here the Psalmist informs, that it is a standing law in Israel, that parents should labor to transmit pious instructions to their children, and they again to theirs, through all successive ages, to the latest posterity, that they might set their hope in God, and not forget the works of God, but keep his commandments. Moses just before his death said unto all Israel, "I am an hundred and twenty years old this day; I can no more go out and come in; also the Lord hath said unto me, thou shalt not go over this Jordan:—Behold thy days approach that thou must die." He then commanded the Levites, saying, "take the book of the law and put it in the side of the Ark of the covenant of the Lord your God, that it may be there for a witness against thee. For I know thy rebellion and thy stiff neck: behold while I am yet alive with you this day ye have been rebellious against the Lord; and how much more after my death? Gather unto me all the Elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the ways, which I have commanded you, and evil will befall you in the latter days." How evident is it, my brethren, that Moses performed this labor of love and uttered these, his last words, with the design that after his death they might stand as a perpetual and warning testimony to all future generations.

We trust that enough has been said in support of the sentiment, deduced from our text. We will therefore,

II. Proceed to present motives to enforce the obligation on all men to live in such manner, that their usefulness may extend beyond their graves.

1st. The brevity of life. If our lives were to be protracted through several thousand years, we might hope to accomplish much before our death, and then the motive to live for posterity would be somewhat diminished. But instead of being permitted to continue, during so many ages, our days are contracted to the narrow boundaries of threescore years and ten. And very few, comparatively speaking, complete even this short period. Most all die short of the common age of man. But all that saints will ever do by their personal activity, to enlarge the boundaries of Zion, must be accomplished during the few and fleeting years of their probation. At their death, their prayers, their alms, their counsels, their toils, all come to a perpetual close. Hence said the wise man, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Should we, my brethren, be suffered to behold seventy years, we must well remember, that a considerable portion of this scanty season glides away, while we are incapable of advancing the general good. Subtract from the term of life our days of infancy, of childhood, of youthful preparation, and all the helplessness of old age, and you will find but a few years left for public service. It is a general truth, that all that saints ever do by their personal exertions to advance the cause of Christ, is all accomplished in the short space of twenty or thirty years! Can you then feel willing, that in your interminable existence, this little point of time should be the only portion in which you were of any use in promoting the interests of the militant church? Do you wish to leave no memorial behind you, that shall, like the religion of Abel, speak and act and help on the glorious work, long after you have gained your final rest?

2d. Gratitude should prompt us to live so that our existence here may do good to future generations. Patriarchs, prophets, apostles and primitive saints labored abundantly, endured persecution, suffered privations and fought bravely, whilst we, their descendants, are reaping the fruit of their toils and conflicts. We are furnished with a divine history of the church for many

centuries, and may derive much advantage from the collected wisdom and experience of all antiquity.

Our progenitors, who settled in this country, did and suffered much to obtain and transmit the richest blessings, both civil and sacred, to their posterity. When cruelly oppressed, they fled for an asylum, where they might enjoy that religious freedom, which they were denied at home. But, disappointed in their first removal, they left their native continent, and embarked for these western shores. Hither they arrived, when the season was far advanced, and they were but miserably supplied with clothing and provision to resist the severities of the approaching winter. They endured privations, accomplished labors, encountered dangers, which we, their degenerate sons, are unequal to sustain. They were a rare race of men, reared up for a rare purpose. They were preeminent for their hardihood of constitution, for their undaunted bravery, for their patience under accumulated sufferings, for their invincible attachment to religious truth, for the strictness, and even severity of their morals, for their quenchless zeal and perseverance, for their attention to the rising generation, for their devotedness to God, and for their unconquerable love to rational freedom. Before them the native inhabitants were driven out by famine, pestilence and war, and left them room to plant their colonies. Through their labors, succeeded by the smiles of heaven, forests fell, fields were cleared, planted and secured, roads were cut, buildings were reared, schools were established, colleges were endowed, churches were gathered, and the means of instruction abundantly encouraged. From a little band of renowned ancestors, we have advanced in population, in arts and sciences, wealth and power, with a rapidity, unparalleled in the pages of history, till we have become a great people, and now command a distinguished rank among the nations of the earth. The rich inheritance, which we now enjoy, was obtained by the treasures, and even by the blood of many of our progenitors. What return, then, shall we make for our inestimable blessings? To our fathers we cannot be profitable. They sleep in their grave, and are beyond the

influence of our prayers or labors. But to God we may and ought to express our gratitude for the fruit of their toils, by emulating their example in laboring for the good of those, who shall live after our decease.

3d. To this duty we are urged by the peculiar state and relation of our children. They are rising up, and coming upon the stage in a period, to be more interesting and eventful, perhaps, than any other, since the age of the Apostles. The promised rest of the church is unquestionably fast approaching. But before it can be fully enjoyed, much, very much, must be accomplished. The Jews are to be gathered; the Gentiles are to be enlightened and converted unto Christ; the Papal and Mahometan powers are to be destroyed, and idolatry and paganism of every description must be driven from the earth. This great work of evangelizing the world may rest more on our children, or children's children, than on any other generation. How important then, and desirable, that they should be instructed in the right ways of God? The spiritual temple must be great and exceedingly magnificent, of fame and of glory throughout all countries. And we may say of our children, as David said of his son Solomon, they are young and tender; and like him we should therefore resolve to prepare abundantly for the building of the Lord before our death.

4th. Another motive for action is found in the honor and benevolence of this labor. Saint Paul teaches us that it is more honorable to go before to subdue and sow in uncultivated soil, than to follow after to gather a harvest, where we did not plant. Saith he, "Yea so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." Christ says, "And herein is that saying true, one soweth and another reapeth. I sent you to reap that, whereon ye bestowed no labor. Other men labored, and ye are entered into their labors." Those primitive teachers, who were commissioned to preach the gospel among the most rude and barbarous nations, performed services far more distinguished, than those committed to men, who pursued them, simply to defend

the field which their fathers had won by much toil and valor, So at this day those missionaries, who take their lives in their hands and make the first adventures into the habitations of cruelty, and there translate and spread the word of God, open schools, and gather the first churches, are performing more honorable labors, than will be left for those who shall enter the field at a later period, when the power of paganism is quite destroyed, and the gospel of Christ generally embraced. The feeble and the timid may venture and make some progress after the dangers are removed, mountains levelled, vallies raised, the rough made smooth, and the crooked straight.

But further, this labor for the good of succeeding generations furnishes the best proof, that our motives are benevolent. Here, regard to private interest has not so much room to control. If in the erection of our buildings, tilling and securing our soil, it is manifest, that we do not wish our works to survive our own existence, we shall be considered, and that justly, as under the supreme dominion of self-love. The Lord Jesus hath said, "It is more blessed to give than to receive." So we may say it is far more noble and blessed to spend our strength and charities in services, which will be of public and lasting utility, than to employ our time and wealth in schemes to advance our immediate and personal good.

5th. We ought to labor to do something to benefit those, who may succeed us, because wicked and crafty men do much to injure the rising and future generations. How many thousands have perished by running in the ways of Cain and Korah, of Balaam and Balak, of Absalom and Jeroboam, of Ahab and Manassah, of Judas and Simon the sorcerer. The counsels of Omri were followed long after his death. The corrupting doctrines and the pernicious examples, which some of these wicked men taught and set, have descended like a stream of deadly waters from generation to generation. It was said by one of the ancient Grecians, that he would engage to rule the politics of the nation, if he were permitted to furnish their festal and patriotic songs. It is still more true, that those men will

rule the destinies of any nation, whose youth they are permitted to educate in their own favorite schools of policy and morals. Rome, while her principles were correct and her habits good, stood firm and prospered. But the demoralizing philosophy of Epicurus, and the luxuries of Asia, sapped the foundation and overturned the whole fabric of that mighty empire, which had been the terror and the wonder of ages. The infidel writers of the last century, were, many of them, men of the first powers, and of the first acquirements. They formed a grand conspiracy against the religion of Christ. In executing their design they looked forward and made many just calculations. They seemed to despair of gaining much control over those whose opinions and habits had gained their meridian strength. They were deeply versed in a knowledge of men and things, and knew well how to touch the springs of the mental powers, and to gain ascendancy over the human mind. It was their policy to regulate the education of children and youth, to fill the press with books of their own composition; concealing, in a golden cup, the poison they meant to administer. They acted on the "maxim that an army of *principles* will penetrate where an army of soldiers cannot. It is neither the Rhine, the channel, nor the *Ocean* that can arrest its progress. It will march to the horizon of the world, and it will conquer." Hence they poured upon the public a flood of writings, all deeply charged with the infection of licentiousness and infidelity. They labored to shape to their favorite sentiment all schools, academies and seminaries of learning. They were apprized that christianity was deeply rooted and hoary with honorable age. They well knew that such a system was not to be overturned with feeble exertions. Hence the mine, which they sunk was deep and broad, and so filled with powerful ingredients, that when it was sprung, the noise of its explosion spread dismay more than the deep rumbling of an earthquake, and shook all the thrones of Europe. Its mighty heavings threw up a far wider ruin than the eruptions of Etna. But thanks be to God, that amid all these convulsions the Lord stood around his people, like the everlasting hills round

about Jerusalem. The church, though then burning with fire, yet, like the bush in Horeb, was not consumed. When the enemy came in like a flood, then the spirit of the Lord lifted up a standard against him. The evidences of christianity were subjected to the most rigid and critical examination by men of the greatest acuteness and learning. And thus the tempest, which was raised to sweep away the christian's hope, was instrumental of disclosing more fully the firmness of its immoveable foundation, just as a heavy wind proves that the roots of the mighty oak of the forest are deep and strong.

The writings of the venerable Fuller have done more, perhaps, than those of any other man, in stemming the torrent of corrupt opinions, and in confirming the faith of the people of God. His Gospel its own witness, and his letters on the comparative influence of the Socinian and Calvinistic systems, are worth thrice their weight in gold. They present such a mass of evidence, so judiciously arranged, and sustained with such luminous and powerful arguments, that they can never be battered down by all the artillery, within the control of the enemies of truth.

Let us remember, my hearers, that the emissaries of vice and infidelity are still in existence, and busily engaged in making converts to their false doctrines. To check the spread of their immoral habits, and destructive views, we are bound to rear an opposing barrier. It should be our prayer to live in such manner, that we may raise some lasting monument, which shall warn, or counsel, or guide, those who may live after we are removed from the stage of action. Abel, by his deeds of faith, still speaks, and will continue to speak even till the close of time. Joshua, in his day, gave a tone and direction to public opinions and habits, which continued for centuries after he was called home to his heavenly rest. See Joshua, xxiv, 31. The labor of Elijah in teaching the school of the prophets, continued its good effects in reforming the wickedness of Ahab and Jezebel, long after he was translated to heaven in a chariot of fire.

5th. Another motive to stimulate us to do good to our

posterity, is found in the fact, that in this way we are pursuing the surest measures to promote the best interests of the *present* generation. Our encouragement to seek the welfare of those, who may succeed us, would be much weakened, if such attempts led to neglect or to injure our cotemporaries in life. This, however, is very far from being true. It is said, that the present and the future world are *both* served best, when each is served in its proper place and according to its relative importance. So we may say of the present and coming generation, that we best promote the welfare of both conjointly, when we bestow on each its due regard. If a farmer should cultivate his lands and enrich them to the extent of his power, with the benevolent design of having a greater amount of surplus produce to bestow in charities to relieve the necessitous, in this way he would not only gratify the best feelings of the heart, and feed the hungry poor, but he would hereby augment the value of his estate. It is a maxim of perpetual truth, that no man can designedly injure another without injuring himself by the same act. On the other hand, no man can do good to another with pious motives, without doing good to himself. Hence, if you never wrong others, you will be in little danger of hurting yourselves. If you would benefit those, who may live after you are gone, by maintaining a life of watchfulness and prayer, by leaving a good example, or by educating your children, or by founding new public institutions of science or charity, or by laboring to suppress immoral customs, and to establish habits of virtue, or by studying to make new and useful discoveries or inventions—in each and all these ways, if you are successful, you are promoting the interests of yourselves, of your children, and of all those, who fall within the circle of your influence. No one therefore, can with any propriety object, that the sentiment, which we are laboring to inculcate, will lead us to neglect those who have the first and the highest claims on our service.

6th. We ought now to engage in labors of public and lasting utility, because we are now blessed with peace and internal tranquillity. In times of war, famine, pestilence, present wants

and miseries may be so pressing, as to claim our immediate and undivided attention. While the children of Israel were in an unsettled state, moving from place to place, and involved in almost perpetual wars, they had neither leisure or means to build the house of the Lord. Such a mighty and costly work required a state of rest and prosperity. Hence when David and Nathan were both inclined to commence this building, God forbade them saying, "I have not dwelt in an house since the days that I brought up Israel unto this day, but have gone from tent to tent, and from one tabernacle to another. Also I will ordain a place for my people Israel, and will plant them and they shall dwell in their place, and shall be moved no more. And I will subdue all thine enemies." Until these promises were fulfilled and peace was granted them from all their enemies round about, they were not allowed to commence the building of the temple. In the peaceful reign of Solomon, this great work was begun and soon completed. We are now blessed with health and plenty and peace on every hand. Most of the nations of the earth are at rest. And we are now furnished with one of the most favored seasons to engage in devising and executing schemes of extensive and lasting beneficence. But it is time to specify in the

III. Place, some of the ways in which we may do good to posterity. The first that I shall mention is, prayer. Means in themselves are unavailing. The best may be employed without effect. The Psalmist says, "except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." It is worthy of very distinct observation, that the apostle doth not say, when the least gifts in the church, the weakest teachers are employed, there will be no increase without the divine blessing, but that when the greatest gifts, the most improved talents, even such as those of Paul and Apollos, were employed, God must give the increase. The residue of the spirit is with the Lord, and he generally grants it in answer to the prayers of his people. In this duty all the righteous may engage. Those, who have

neither strength, nor gold, nor silver to bestow, may offer their prayers for a blessing on the efforts of others. Prayers are not always immediately answered ; the answer is sometimes delayed long after the petitioner is gone to his grave ; so that those who abound most in this duty may leave the richest legacy to future generations. The prayers of Noah, of Abraham, of Isaac, of Jacob, of Moses, of Joshua, of Samuel, of David, of Solomon, and even of Christ and his Apostles, God has as yet answered only in part. In fulfilling their desires, God is now pouring upon his church unnumbered streams of mercy. The prayers and the predictions of Noah, God has been answering and fulfilling from generation to generation, even to this present hour. He is now enlarging Japheth and giving him room in the tents of Shem. And Canaan still labors under the ancient anathema, and remains to this day a servant of servants. How solemn, yet how animating is this consideration to all who have an interest at the throne of grace. Pray then often and fervently, that God would revive pure religion in all his churches ; greatly encourage and succeed the labors of all his ministers ; smile on all the means of useful and religious education ; abundantly bless all our benevolent societies, by augmenting their funds, and by granting wisdom to apply them all to purposes of the most extensive usefulness ; that he would enrich the missionaries of the cross with all those common and special endowments, which they need to comfort and prosper them in their perils and labors ; that he would send forth more faithful men into the harvest ; that he would remember the seed of Abraham ; dispel all the delusions of Mahomet ; destroy the man of sin by the brightness of his appearing ; that he would pity the poor pagans, and cause them all to embrace the gospel of his Son, and that he would cause his blessed word to be faithfully translated and circulated in all the living languages, and among all nations under heaven ; that Gentiles may be emancipated from the worst kind of slavery, and prepared by the grace of God for the blessedness of another world. If God long delay to hear, as a trial of your faith and patience, yet you may be certain that he

will eventually answer in blessings far beyond your present most enlarged desires and expectations. Let us then abound in this duty; and if our supplications are not granted now, we shall leave to the future church the inheritance of our prayers, which infinite wisdom will answer in such time and manner, as will best subserve his gracious designs.

2d. By maintaining a good example. The influence of our characters does not close with our probation. The character of a good man is generally more correctly prized, and more cheerfully imitated, after his decease, than while he was on the stage of action. His death enlists our sympathies, and does much to cure prejudice against him, so that we are more inclined to bury his faults, and to recommend his virtues. If during our generation, we are enabled to set a commanding example, so much the more good shall we do after we have finished our earthly course. Since the days of Joseph, Moses, Joshua, Nehemiah and David, some stewards, legislators, generals, governors and kings, have taken them as good models for imitation in their respective stations. But if it be evident that you are ruled by a wicked heart, then your directions and precepts, however good, will be dashed to the ground, with this indignant reproach: Will you bind heavy burdens and grievous to be borne, and lay them on men's shoulders, whilst you yourselves will not move them with one of your fingers? We may defend the faith and the forms of the Gospel with the driving zeal of Jehu; we may counsel with the wisdom of Solomon, tithe with the exactness, and pray with all the parade of a sanctimonious pharisee; but if our lives are corrupt, then, instead of transmitting any good to those who may survive us, our names will rot in the grave. But if we evince, by our daily walk, that we are governed by the spirit of Christ, our names will be held in everlasting remembrance, and will continue to do good long after our personal labors shall have terminated.

3d. By educating our children. It ever has been, and ever will be the duty of parents to instruct their children in human knowledge, and to bring them up in the nurture and admonition

of the Lord. But there are periods in the world when this duty is more highly important, than at other seasons. We, my hearers, are highly favored in being permitted to live in such an age of unprecedented activity, and numberless devices, to benefit mankind. A vast field is opening before us, and great events are to be achieved between us and the glories of the millennial state. It is of the greatest moment that those, who are to be the instruments of accomplishing these great works, should be prepared for their allotted labors. We should labor to instruct our children into the history of divine providences, and of the travail of the church thus far in her militant state. We should show them that many signal prophecies have already been fulfilled, and that many of the richest promises of mercy are yet to be accomplished. And thus we may present them with a view of the ground of encouragement to the friends of Zion. Above all, it should be our daily and fervent prayer to God, that they may be eminently a generation to serve the Lord. Though much is doing to instruct the rising generation, yet they are not out of danger. Error and wickedness still abound. The enemies of all righteousness yet survive, and are busy in seeking to turn away many from the faith. It is among the rising generation that they are most sanguine of gaining proselytes. The thoughtless youth, whose mind is vacant of religious principle, they will be active in alluring into the vortex of ruin. It was a young man, *void of understanding*, whom Solomon saw through the casement of his window, in the twilight of the evening, enticed by the fair speeches of an harlot, to go to the "house, that is the way to hell, leading down to the chambers of death." How much do the volatile youth, when their passions are warm and impetuous, need the frequent cautions and counsels of age and experience? Those parents or guardians, who are the favored instruments of the instruction, the awakening and conversion of their children or wards, perform for their posterity one of the most important services. To engage in this labor of love, you are furnished with the most powerful motives. Moses, you well remember, was nursed by his mother, after he was drawn from the waters of

the Nile. She unquestionably early taught him the character of Jehovah, his merciful dealings with his people, and his purpose to emancipate them from the slavery of Egypt. These instructions, enforced by the blessing of heaven, preserved him in his juvenile years, amid all the profligacy of the court, and prepared him to become the future deliverer, guide and legislator of the people of God. "In the city of London lived a poor and obscure woman, who brought forth a son, who at his birth was laid aside as dead. But through the assiduities of the nurse the expiring flame of life was rekindled. This child his mother took and brought up for God. Before he could read she taught him the history of the old and new Testaments by the assistance of some Dutch tiles in the chimney of the room, where they usually sat. Ah! little did this pious mother think that she was then training up the famous Philip Doddridge, who appeared in the kingdom of God, as a star of distinguished radiance."

Those of you, who have read the life of the late celebrated John Newton, will recollect, that the instruction, which his mother gave him before he was four years old, made such a deep impression on his mind, that they were not effaced during all his years of dissipation. They kept him from entire apostasy to open infidelity, and were, under God, among the means of his conversion, and of his becoming a distinguished minister of Christ. This Mr. Newton was the earthly agent in the conversion of Mr. Scott, the famous commentator on the sacred scriptures, whose works will continue to benefit the church, long after the author shall have slumbered in the dust. This same Mr. Newton was the instrument of the conversion of Claudius Buchanan, who in his youth strolled the streets of London, and accidentally heard this servant of God. This man, by his travels, his researches and publications, has lighted up a missionary fire, which may shine with continued brightness until the general reign of Christ. Look now at this assemblage of good, produced by the labors of these three eminent men, and remember, that so far as human means deserve to be mentioned in any case, all this may be traced back to the instructions which a little child

received from his pious mother, before he was four years old! How encouraging these examples! You, who are the true followers of Christ, are engaged in building up the spiritual house of God, which is to be of far greater fame, than that of Solomon. If, by your prayers and instruction, you are instrumental in the conversion of a single individual, you will bring a lively stone for this building of God, which will be infinitely more valuable, than all the gold of the universe.

4th. By laboring to abolish bad customs, and to correct dangerous opinions. These, when long settled, are often permitted to pass on from century to century. In the dark ages, an opinion generally prevailed, that character, and right and wrong, might be known by the smiles or frowns of heaven. Hence in cases of private quarrels, an appeal was made to the lot, or to single combat. They presumed that God would interpose, and decide according to the righteousness of the cause. This false sentiment, during the prevalence of the feudal system, involved the high spirited Barons of Europe in almost perpetual war. When difficulties arose, they made an immediate appeal to the sword; and victory, in their view, marked the innocent, and defeat, the guilty. Thousands of lives have been lost in consequence of this barbarous practice. But the light of truth gradually corrected the error, and the habit of settling disputes by a resort to arms, was exchanged for the right of trial by jury.

A belief was long maintained in the church, that heresy in religion was an offence against the state, and that earthly tribunals had a right to sit in judgment on the consciences of men, and to award to the unhappy man, who dared to swerve from the dominant faith, stripes or chains, banishment or death. In consequence of this cruel sentiment, what tortures have been endured, what oceans of blood have been spilt? How many thousands have been bound and lodged in the gloomy prisons of the inquisition, that papal court, black and rank with infernal deeds. Even the pious ancestors of New-England brought with them the same mistaken opinion. They showed, by their subsequent conduct, in banishing Williams, and in hanging the Friends, that their

ery in their native land, was only against the *application*, but not against the principles of persecution.

By this remark, we do not intend to insinuate, that they were constitutionally more intolerant and cruel, than their liberal posterity. Persecution was the error of the times, and the legitimate offspring of their misapprehension, respecting the rights of conscience. Had they possessed the light of the moderns on the evil of forcing uniformity in religious belief, they would have been equally catholic.

But this error of subjugating the right of private judgment, either to the civil, or to the ecclesiastical jurisdiction, has been in a great measure corrected. And it is devoutly to be desired, that the day may soon arrive, when this principle, this grand source of religious oppression and tyranny, shall be utterly and forever, banished from the church and world. For the light, which has been shed on this subject, we are, under God, greatly indebted to the immortal writings of Milton, Locke, Owen, Sidney, De Laune, and many others. These men and others of later date, some of whom are now on the stage, have stated and defended the ground of free toleration in matters of religion, with a clearness and force of argument, that cannot be fairly obscured or destroyed. These men have not only done immense good to their posterity, by slackening, and nearly stopping the tide of religious persecution; but they have set in motion principles of rational freedom, which will continue their march, and multiply converts, till religion becomes as free as the water we drink, or the air we breathe.

The time has been, and not many years since, when slavery, and the slave trade, were strenuously advocated, not only by those selfish individuals, whose whole interest was embarked in that abominable traffic, but by some of the highest statesmen in the British parliament. And even some, who profess to preach good will to all men, have polluted the sanctity of the desk, by pleading that some men have a right to enslave others, and to deal in the souls of their fellow mortals! So popular, and so general has been this opinion, that many good men have been so far blinded

as to give it countenance. In the year 1621, the first Africans, that were ever transported to this country, were brought in a Dutch vessel, and sold for slaves in the State of Virginia. If from that period you could count up all the wars of the petty chieftains of Africa, which have been carried on to capture their own countrymen to drive them to market; could you know all the tears and anguish of husbands and wives, mothers and children, when those tender bonds, by which they were united, were cruelly broken forever; could you see all the wretchedness of these miserable beings, while loaded with manacles, and stowed thickly away in slave ships, to breathe a polluted and pestilential air; could you see all the bones of those unhappy victims, who have found a watery grave, while passing from continent to continent, and could you realize all the miseries of those who survive, while feeding on a scanty subsistence, laboring under a hot sun, and driven on by the whip of a cruel task-master, you would be prepared to see what infinite evils would be prevented by the abolition of this diabolical practice. Confident we are, that it will come to a close. There is a righteous Judge, who sitteth in the heavens. The day will come, when he will make inquisition for blood; and tremendous must be the doom of those, who have lived and died in laboring to continue the cruellest servitude. Ethiopia shall soon stretch out her hand unto God, and her sable tribes, no longer the sport of avarice and cruelty, shall become an important branch of the heritage of Christ. God, of late years, has reared up able advocates to plead her cause. The writings, and the unwearied efforts of Clarkson and Wilberforce, have been blessed to the entire abolition of the slave trade through the Empire of Great Britain, and in many of the kingdoms of Europe. The wound which has been inflicted on this execrable custom is deadly, and it must expire under the reiterated blows of the hand of justice. The evils which these men will prevent, and the good which they will achieve, transcend not only all the powers of language, but even our most exalted conceptions. Millions of unborn generations will have reason to rise up and call them blessed. These men will leave behind them a monument, which

will embalm their memory and transmit its blessed influence through all the subsequent periods of time.*

That retaliatory wars are right, has been maintained by many nations from the days of Cain to the present period. This single principle has turned this earth into one vast slaughter house, or an aceldama of blood and golgotha of bones. One half of the human race have ever been employed in fabricating munitions of war, and wielding the instruments of death against the other half of their fellow mortals. The ancients had such views of the miseries of war, that they traced its origin to the world of darkness. They maintained, "that it was brought thence by the assistance of furies, and that only the most furious of the furies, Alecto, was fit for the infernal office. As the poets describe her, she is armed with snakes without number, and blows her blast in the trumpet of hell. Pan fills all the space around her with mad uproar. Bellona, in frantic mood, shakes her scourge. And the unnatural, impious fury, breaking every bond asunder, flies abroad, all horrible to behold, with a visage besmeared with gore." O how much would the world be indebted to the man, or body of men, who should evince the wickedness of this principle, and thus stay the fountain, which has so long poured out such floods of destruction? But though human efforts have as yet failed in correcting this evil, yet we have assurances from the oracles of truth, that war, in all its characters, will be chased from the earth before the growing light of the gospel of peace, before whose brightness no darkness can stand.

5th. We may benefit our posterity by laboring to devise plans of usefulness. Though we may feel ourselves to be of little note or use in the world, yet one thought, one hint, one word, or plan of ours, may be the mean of infinite good in the salvation of thousands of souls. The suggestion of Reuben, to cast Joseph into a pit, and not to kill him, was the mean of saving the kingdom of Egypt, and the nation of Israel from entire destruction. The fidelity of Mordecai in giving timely warning to the king, that a plot was laid to take his life, proved the occasion of saving the

*See Note A.

Jews from an appointed massacre. The firmness of Daniel's three companions, in refusing to worship the golden image, was instrumental of spreading the knowledge of the true God throughout the whole Empire of Babylon! Mr. Carey, and a few others, when they first agreed to meet on the first Monday in every month to pray for the spread of the Gospel, little thought, that they were then commencing a custom, which was to spread over the earth, and to be the mean of exciting, every month, the prayers of the people of God, in every quarter of the earth, to draw unnumbered blessings on christian and pagan nations. A pious female in Boston, at a dining hour, proposed to the company to lay aside one cent for some charitable purpose, instead of taking their glass of wine, and to repeat it weekly. But she was not apprized that she was then laying the foundation for those cent and mite societies, which have contributed one of the largest streams of charity to aid in accomplishing schemes of benevolence. The cent institution in New-Hampshire paid into the missionary treasury, in one year, more than fifteen hundred dollars!

Robert Raikes, when he opened the first Sabbath school in the city of Gloucester, did not imagine, that he was then founding an institution, which was to be extended through Christendom, and even into pagan lands, and within a few years to furnish gratuitous instruction to more than 600,000 children! On many of these schools God has poured out his spirit, and in them spreading revivals, have been commenced, and many children have been gathered "from the highways of sin and death" into the fold of Christ. That obscure individual, by performing that obscure act, did not know he was then doing that, which would enroll his name among the most distinguished benefactors of mankind. But yet, when all the splendors of royalty, and all the fame of conquest, are buried in oblivion, Robert Raikes will be remembered, by saints in glory, "as the father and founder of Sunday schools."

The Rev. Joseph Hughes, when the thought first darted through his mind of forming a Bible association to supply the destitute, did not anticipate that that thought would give rise to the British and Foreign Bible Society; a society which displays

most ardent and enlightened zeal, and comprises vast weight of influence and vast resources of wealth. Its spirit is so nobly catholic that, disregarding all civil and political distinctions, it is pouring forth its streams of charity to numerous nations of the earth. It has expended, during the sixteen years of its existence, three million six hundred and eighty three thousand and fifty seven dollars, and has engaged in the printing and distribution of the scriptures in one hundred and twenty-six different languages and dialects! This society may well be styled the glory of the British nation and the wonder of the world. How little did Mr. Hughes imagine that this suggestion would be the origin of such an immeasurable good! that it would put in motion an institution, whose effects will continue and augment till the latest moment of time, and throughout every age of eternity!

How encouraging these examples! One word, one thought, one act, of yours may be the source of some unspeakably great and everlasting good. The word, ETERNITY, accidentally seen by a fashionable Lady, who looked over the shoulders of a maid engaged in reading a little tract, pierced her soul like a sharp arrow, and threw her into tremblings and amazements, and she had no more rest until she found it in a well grounded hope of eternal life through the blood of her once despised, but now adored Redeemer. Solomon says, "a word fitly spoken, how good is it—it is like apples of gold in pictures of silver." A remark of the Rev. Mr. Simeon, on the benefit which had resulted from the services of Dr. Carey in India, first arrested the attention of the late Mr. Martyn to the cause of missions, and his thoughts then became occupied with the vast importance of the subject. Soon after which, perusing the life of David Brainerd, his soul was filled with a holy emulation of that extraordinary man! and after deep consideration and fervent prayer, he was at length fixed in his resolution to imitate his example.*

Thus all the incalculable good, produced by this devoted missionary of the cross, is traced to an individual and casual

* See the life of Henry Martyn, B. D. late Chaplain to the Hon. East India Company, page 42d, Boston edition.

remark! You must not think, my friends, that every field of usefulness is occupied, that all possible plans of doing good have been devised, and that you have nothing to do but accomplish the designs made ready at your hands. There are paths to facilitate the progress of truth, which the vulture's eye hath not seen; but which will be discovered by our posterity, who will wonder that we, their progenitors, were so long held in darkness.

6th. By becoming the authors of valuable publications. Says Christ to his Apostles, "I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should *remain*." Here we learn from Christ, that it is our duty not only to bring forth fruit, but such fruit as shall *remain*.

The primitive teachers, by their holy lives, their fervent prayers, their faithful preaching, and triumphant deaths, brought forth much fruit. Nor did the effect of their labors cease at the close of their lives; but it has continued from age to age, even to the present hour; so that millions, since that day, have risen up and blessed God for the grace bestowed upon them, and for their inspired writings, which will transmit the gospel through every age, down to the end of time. And thus the fruit of their labors will continue to benefit others, just as good wine will prove a refreshing cordial, long after both the vine and the dresser have returned to their dust.

The writings of Luther and Calvin carried light and terror into the dark and mighty domains of popery, and produced that revolution in religion and government, which has changed the face of Europe, and will continue, in its consequences, to the close of the world. The writings of Watts, Edwards, Bunyan, and Fuller, with numerous others, will continue to comfort and quicken saints, and to awaken and convert sinners, until the militant church is removed to her eternal rest. "Baxter's call to the unconverted," has been the instrument in the hand of God of the salvation of many souls, and will be of many more; and thus this eminent saint will continue to speak, and do good, even to the day of judgment. In his writings, his days will be, as it were protracted, and his usefulness will not be confined to the

brief period of his natural life ; but will extend through many successive centuries ! How great and lasting is the benefit, which, in this way, learned and pious men may render to the church in every subsequent period of the world !

We must not think, my hearers, that every topic in government, science and theology, has been discussed, and that too, in the ablest manner. Many important subjects are as yet but imperfectly known ; a darkness envelopes them, which must be dispersed by some luminous pen. Discoveries are yet to be made ; hidden truths are to be brought to light by laborious research. A boundless field lies open for culture, inviting men of talents and piety to cast abroad their seed with an assurance, that from their labors, unborn generations may reap a plentiful harvest.

7th. Wealthy individuals may do good long after their death, by founding, or by richly endowing, seminaries of learning and public institutions, whose salutary effects are designed to march on with the progress of time.

Alfred the great, by founding the famous University of Oxford, continues to benefit the British empire, even to the present hour. Harvard, Wheelock, Yale, Williams, and Bowdoin, have by their wisdom and wealth, become the founders and benefactors of institutions, which will transmit their names and usefulness, through all the pages of American history. Let those who are now laboring to imitate these eminent men, take courage and consolation, remembering that they are sustained by honorable examples, and that their present labors may be better appreciated, and become more eminently useful, long after they are removed from the earth. They will have as much success *now*, as is compatible with their growth in humility, and simple reliance on the power and mercy of God. When their hearts are freed from the alloy of pride, they may look down from the world of light, and behold their present plans of benevolence carried into execution, and producing an amount of good, far beyond their highest anticipations.

8th. By becoming the authors of new inventions and new discoveries. That man, who is the author of any valuable instrument, or machine, which diminishes the quantity of labor and multiplies the comforts of life, performs a lasting service to his country. How much are we indebted to those, who invented the forge, the plough, the loom and the mill ! Those instruments form the grand distinction between the civilized and the savage state. Without them, civil society could not subsist. Take away the forge and the plough ; and agriculture, commerce, the arts, and navigation must all expire !

By the invention of the Telescope what wonders have been opened to the astonished view of the astronomer ! Aided by this instrument, man has penetrated far into the field of boundless space, and brought within his view unnumbered worlds of light, which lay far beyond the discovery of the natural eye.

Laurentius, of Haerlem, while he was cutting some letters on trees in a wood, afterwards rubbing them over with ink, and applying a piece of paper to them to take off the impression for the amusement of his grand children, little thought that by this simple sport he was inventing an art of more importance to the world than any other that can be named. I mean the art of printing. This art has set in motion the most powerful engine, that has ever been made to act on the dearest interests of mankind. It was owing principally to this art, that the great reformation from popery and the revival of learning were effected, and spread with such amazing rapidity. It was through the medium of the press, that Luther multiplied and diffused his books, and copies of the scriptures, and thus a flood of light was poured upon the benighted mind. Men soon began to wake up from their long slumbers to see that they had been holden under the most cruel servitude, and pressed down with an enormous load of false and superstitious ceremonies. Printing, in modern missions, holds a place similar to the gift of tongues in the days of the Apostles. Indeed, without this aid, the oracles of God could never be known in all the living languages, the gospel could never be spread among all nations, unless God should

again bestow those miraculous powers, which were given to the primitive church. But the press and the tongue will be the two principal external means of enlightening and renovating the world, and of hastening the universal reign of the Prince of Peace.

Flavio Gioia, when he first perceived that the application of the magnetic powers gave a polar direction to a rod or needle of iron, was not aware, that this little instrument in the mariner's compass, would give to man the dominion of the sea, and put him in possession of the whole earth, by enabling him to traverse every ocean, and to visit every quarter of the globe. Before this, the cautious sailor crept along around the coasts, rarely losing sight of land, having nothing for his guide but sun and stars, which were liable to be obscured by clouds and fogs. But when he learned the properties of the magnetic needle, he ventured out fearlessly on his favorite element, and could navigate his ship in all weathers, to whatever part he pleased. With the history of the seaman's compass is intimately connected the discovery of this western world. A discovery which has had greater influence on agriculture, commerce, science, church and state than any other in the history of man.

The person, to whom was reserved the honor of making this discovery, was Christopher Columbus, a native of Genoa. This skilful navigator had gained a pretty correct knowledge of the spherical figure of the earth, and was induced by a variety of arguments, to believe, that beyond the Atlantic, lay a mighty continent, forming a counterpoise to the eastern hemisphere. He believed also, that, by steering west, a passage might be found to the East Indies. And thus the vast commercial wealth of that rich country would be laid open to the west of Europe, without reaching it by the slow route of the Arabian gulf, the Nile, and the Mediterranean. As soon as Columbus had settled his plan of discovery, he made application for public aid. With a patriotic spirit he tendered his first services to his native government, the senate of Genoa. But they, not possessing his correct and vast compass of reasoning, rejected his scheme, as

highly chimerical. He next made overtures to John II. King of Portugal. But that monarch, forgetting the true dignity of his throne, first endeavoured to seduce Columbus into a full disclosure of his plan, and then to rob him of his glory by fitting out a secret expedition to make the intended discovery. Indignant at such mean and surreptitious conduct, he left Lisbon and repaired in person to Ferdinand and Isabella, who then governed the united kingdoms of Castile and Aragon. Here, after repulses, and long and vexatious delays, his cause was espoused by the court of Spain. After the requisite preparations were made, he sailed from Palos, Aug. 3d. 1492, amid crowds of spectators, who, with hearts deeply affected, offered up their prayers to Almighty God for his blessing on this adventurous voyage. He continued his western course, till on Friday morning Oct. 12th, Roderic Trianna, from the mast head sung out, *land, land*. The tidings went from ship to ship, and their crews began, with joy and transports of congratulation, the song of *Te Deum*, as a hymn of praise and thanksgiving to God. They soon landed in great pomp and splendor, accompanied with the sound of martial music. Columbus, with a rich dress and with a naked sword in his hand, was the first European who ever set foot on this new world. When they reached the shore, they fell prostrate and kissed the ground which they had so long desired to see, and gave thanks to God for conducting their voyage to such a triumphant issue. The land, which he first discovered, was an island, among that cluster in the West-Indies, now known by the name of the Bahama Islands.

When Columbus returned to Spain, intelligence of his success rapidly spread and soon filled all Europe with joy and amazement. Men of learning and of enlarged calculation, received the news with high congratulations, that they had been permitted to live in an age, when the limits of human knowledge were so suddenly and greatly extended, and that a boundless theatre was opened, where new and happier nations might soon arise, exciting the spirit of enterprise and emulation among the inhabitants of the old world. What if Columbus had relinquished his object,

after having spent twenty-five years in toils to obtain liberal patrons? This country might have remained to this day, a vast wilderness, resounding with nothing but the war whoop, or the noise of prowling beasts.

As it is not the object of this day to celebrate the first discovery of America, but the second century of the landing of the Fathers of New-England, I shall, therefore, confine my remaining observations to this latter subject.

Perhaps you may think, that I have deferred this topic very unreasonably. But you may be assured, that it has been kept in view in all that has been said. We have shown that it is the duty of all to live for the good of their posterity. The whole weight of this sentiment teaches us the principal ground we have to love and esteem our pious ancestors. The regard which they manifested for the good of their children and their children's children shone, as one of the most brilliant traits in their character. Had they been actuated simply by selfish considerations, they probably would have borne their sufferings at home, knowing that death would soon bring them a sweet release. But they were fathers; their offspring were growing up around them. To have their descendants in religious bondage was a thought, which they were unwilling to endure. They therefore resolved to take their lives in their hands, and seek some distant asylum, where they might enjoy that freedom, which they prized, as their dearest earthly blessing. At that time the spirit of intolerance and persecution ran very high in the British nation. At the head of the English Church stood the lofty, the severe and the superstitious Laud, shaking his rod, and ready to chastise all who should venture to worship God, without the forms established by law. The puritans, who saw, that the episcopal church was then but little removed in form and spirit from the papal hierarchy, refused to obey the laws of uniformity. Upon them, therefore, the hand of oppression fell with intolerable severity. In many instances their houses were watched and plundered, their persons were rifled, they were hunted about "like partridges on the

mountains," and obliged to worship God in their cellars and in secret places to escape the vigilance of mercenary informers.

Perceiving no hope of any redress of grievances, our ancestors resolved to leave their native land. They first agreed to sail for Holland, where they heard that freedom of conscience was fully enjoyed. But as all the ports and harbors were strictly watched to prevent their escape, they were obliged to proceed with all possible secrecy ; and yet, after all, they were repeatedly detected and stopped in their way. Once they engaged an English ship to carry them over. But after they had got all their goods and families on board, the master betrayed them into the hands of the searchers, and they were plundered of every thing ; the women suffering the most brutal insults, and then the whole company were driven about the streets of the town, as a spectacle to excite the wonder of the multitudes, who flocked together to behold the pitiful sight. Not discouraged, they made the second attempt, and hired a Dutch shipmaster, and fixed on a secret spot, where he was to take them in. To prevent surprisal, they sent on their wives, children and goods, in a barque beforehand, while the men were to reach the place by land. But when the vessel arrived, the barque was aground at low water. The captain sent his boat ashore, took in most of the men, who came on foot. Upon this immediately a large company of horse and footmen came up full speed and took all the women, children and goods, that were left behind, and carried them off. "Think, reader, of the sorrowful fate of the poor, piteous mothers and children, in the barque, who fell a prey into their merciless hands ! But what becomes of the few that had just been carried aboard the ship ? Here is presented another scene, courteous reader, almost too much for the writer to narrate. The Dutchman, seeing they were detected by the English, swore his country's oath, he would not wait a minute longer. And, having a good wind, he gave orders to weigh anchor, hoist sail, and away for Holland. Our men on board in vain represented to him their own and the distress of their wives and children, left behind in the barque. And with their parting eyes, they saw them taken

by their enemies and could give them no relief. Themselves also, were in the most destitute condition ; not having a shift of clothes, more than they had on their backs ; and some of them scarce a penny to help themselves withal ; all they had being put aboard the barque. O what would we give, said they, to be on shore again, but all in vain. There is no remedy. They must sadly part, rent from their families and friends, and going to a strange country, where they know neither people nor language. Yet this is but in a sense the beginning of sorrows to this desolate few. A terrible storm comes on in their passage, which continued for seven days and nights together, in which they saw neither sun, moon, nor stars, and were driven to the coast of Norway. At length it increased to such violence, that all hopes of life seemed gone—the mariners themselves, despair of ever seeing land. After some time a doleful shriek is heard—she founders—she sinks, she sinks. But behold, “in the mount the Lord is seen!” When man’s hope and help wholly faileth, the Lord’s power and mercy appeared. And while the poor sailors with trembling, yield to despair, our pious company on board are plying the oar of prayer ; and with great faith and fervency, but calm and without distraction, even while the water ran into their mouths and ears, are heard to cry, “yet Lord thou canst save, yet Lord thou canst save!” When to the astonishment of the whole crew, the ship rises—the wind lessens, and the storm abates ; and the mariners get courage to manage the ship. Their spirits revive, and the Lord fills the afflicted hearts of our brethren with such comforts, as every one cannot understand, or conceive of. And now in a short time they arrive at their desired haven, where the people come flocking about them, being amazed at their deliverance. And while their hearts overflowed with gratitude, their mouths repeated the words of David, “O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.”

Let us now return to the scattered company, that were left on the English shore. The most of them, as we have observed before, made shift to escape and hide themselves from their

pursuers—a few only tarrying, in order to afford, if possible, some little comfort to the women and children. But pitiful it was, indeed, to see the condition of these poor creatures. What weeping and crying on every side—some for their husbands, who were carried away in the ship—others melted into tears to see their poor *little ones* hanging about them, crying for fear and quaking with the cold. Being thus apprehended, they are hurried away from one place to another, and from one justice to another, until in the end they know not what to do with them. To imprison so many women and innocent children for no other crime or cause, than their being obliged to go with their husbands, seemed to be unreasonable and they knew all would cry out against them. And to send them home again, was as difficult, for as the truth was, they alleged they had no homes to go to, for they had sold and otherwise disposed of their houses and livings. In short after they had been thus turmoiled and harrassed a long time, and conveyed from one constable to another, the officers, being wearied out, were glad, in the end, to get rid of them on any terms.”

From these sufferings, much good arose, “By these so public troubles in so many eminent places, their cause become famous and occasioned many to look into the same. And their godly carriage and christian behavior was such as left a deep impression in the minds of many. And although some few shrunk at those first conflicts and sharp beginnings, (as it was no marvel) yet many more come on with fresh courage and greatly animated others. And in the end notwithstanding all these storms of opposition, they all got over to Holland at length, some at one time, and some at another, and met together again according to their hearts desires with no small rejoicing.* After they had resided in the city of Leyden several years, various reasons induced them to embark for America. Among which were the immorality of the place, the profanation of the sabbath, “but above all, the desired hope they had of spreading the gospel of

* See C. Robbins Ser. preached at Plymouth, Dec. 22, 1795.

Christ, and laying a foundation for the advancement of religion and the kingdom of Christ in this remote part of the world."

Accordingly, previous to so great an undertaking, and agreeably to their pious character, they first of all, set apart a day for prayer, to seek direction from God, in the important affair now under consideration. That scriptural direction being always their maxim, "In all thy ways acknowledge God, and he will direct thy paths." And after due deliberation, they come to a resolution of removing to *America*; and accordingly set about the necessary preparations for it. They make application to the king, for permission to go under the royal sanction, but are refused. They renew their request, and endeavour to engage some of the great men of the nation, to aid their cause. Sometimes they meet with encouragement, and again are disappointed. Some speak well of them, others misrepresent and vilify them; and thus they are tossed between hope and fear—spend a great deal of time, are at vast expense and labor, until, at last, they gained their point so far, as that they are encouraged to make preparations for their voyage.

They hired two ships for the purpose, concluded upon the number who should go over first; for all could not go at this time. And as the major part of the company tarried behind, their *pastor* stayed with them. While the others, with their pious *elder*, Mr. BREWSTER, prepare to embark.

When all things were ready and just before they sailed, they spent a day of humiliation and prayer, and Mr. Robinson preached to them from these words in Ezra, viii. 21. "Then I proclaimed a fast there at the river of Ahava, that we might afflict ourselves there before our God, to seek of him a right way for us, and for our little ones, and for all our substance." The language which describes the parting scene was doubtless written by a member of the company, and is therefore better than a stranger can command. It is taken from the original records of the church at Plymouth. "And now the trying time being come, that they must depart, they were accompanied by most of the brethren out of the city, into a town called Half-haven, where the ship lay ready to receive them. So they left that goodly and pleasant city, which had been their resting place near twelve years. But they knew they were pilgrims, and looked not much on those things, but lifted up their eyes to heaven, their dearest country, and quieted their spirits. When they came to the place, they found the ship, and all things ready. That night was spent with little sleep by most, but with Christian dis-

course and other like real expressions of true Christian love. The next day, the wind being fair, they went on board, their friends accompanying them—but truly doleful was the sight of that parting—to see what sighs and sobs and prayers did sound among them, what tears did gush from every eye, and expressions which pierced each others heart. But the tide calling them to depart, their reverend pastor falling down on his knees, and they all with him, with watery cheeks commended them, with most fervent prayers to the Lord, and his blessing, and then with mutual embraces, and many tears, they took their leaves of one another, which proved to be their last leave with many of them.”* They then sailed and touched at Southampton, where the other vessel lay, which was to accompany them, but which finally proved too leaky to be safe, and they were obliged to leave her behind with many of their intended companions. At length on Sept. 6, they sailed the last time from old England for America. “On they come all alone, a small feeble band, through contrary storms and boisterous seas, which they were never used to ; late in the year; a terrible winter approaching—their wives and poor piteous children with them, going to a strange land. But the Lord is with them and is their guide—he divides the sea before them and leads them through in safety.”†

Figure to yourselves, my hearers, this ship, containing about one hundred passengers, approaching the perilous and barren shores of Cape Cod in a cold and boisterous season. In their rear spread the broad Atlantic, which they had no inclination and hardly the ability to repass—in their front lay a deep and dark forest, howling with beasts of prey and savage men—worn down with the fatigue of nine weeks passage, unaccustomed to endure the rigors of an American winter—yet poorly supplied with provisions and clothing.

They first went ashore on the 10th of November. But they find the place where they first landed, by no means suitable for them. They travel with their arms in their hands, from place to place, through wet and cold, in this late season of the year—often, for days and nights, lying exposed, in the wilderness, to the open air and inclement sky. After many days spent in a

* See C. Robbins Ser. p. 30.

† Ibid p. 31.

fruitless search for a convenient place, they at length, conclude, by the advice of one of their company, to come in quest of *this harbour*—[Plymouth.] And he engages, (having touched here once before, in a voyage of discovery) to be their pilot. They accordingly man their boat for the enterprize, with some of their principal men, and set out.

“ They are now in the bay, in a small shallop. After some hours sailing, it begins to snow and rain. It is now Friday afternoon. The wind rises, and blows with great violence. The sea grows rough— they brake their rudder. It is as much as two men can do to steer her with oars. The storm increases, and night coming on, they carrying what sail they can, to get into the harbor, broke their mast in three pieces—their sails fall overboard, in a very grown sea, and they are like to founder suddenly. Yet, by the mercy of Heaven, they recover, and the flood being with them, they strike into the supposed harbor. But the pilot was deceived—and cries out, ‘ Lord be merciful, my eyes never saw this place before.’—They, with some difficulty, get her about as soon as possible, and providence shewing a fair sound before them, though very dark and rainy, they get under the lee of a small island, in our harbor,* but are still divided about going ashore, lest they fall into the midst of savages. Some keep the boat—but others, worn out with wet, cold and fatigue, venture ashore, and with great difficulty kindle a fire. After midnight, the wind shifting and the weather growing very cold, the rest are glad to get to them ; and here they stay that night. In the morning they discovered it to be an island, secure from Indians ; and it being the last day of the week, here they dry their clothes, rest themselves, and give thanks to God for their many deliverances.’

And here, I find, the next day, they kept the Christian sabbath, being about 20 in number. The *first sabbath* ever observed in a religious manner, in this town, and in this part of the world.†

When they sat their foot on the rock at Plymouth, two hundred years ago this day, they found no goodly houses builded, no wells digged, no orchards planted, but still they were not in despair; the same God who had been their assurance while far off on the sea, could supply their wants upon the dry land. They well knew that the same Lord who once rained manna on journeying Israel, could still give bread to his people even in the wilderness. Penetrated with a sense of his goodness and with profound reverence, they knelt down on the shore, raised their hands to heaven, and thanked God for his protecting mercies, and implored his benedictions on the colony which they were

* Called Clark's Island, from the man who first stepped ashore.

† See C. Rob. Sermon.

about to plant for the glory of his name and for the good of future generations.

Unexampled toils and privations generated disease, which, before the opening of the next spring, carried to the grave about half of their small number. To add to their affliction, Carver, their governor, was among the dead. Just before their arrival the Lord removed many of the heathen by a terrible plague, which gave them room for settlement. In consequence of this mortality, or of some other cause, treasures of corn were left, buried in the sand, which our Fathers found, and were thus providentially supplied with food. But such was their honesty that they kept an exact account of what they consumed, and stood ready to pay the value should any return and claim the property.

This company possessing but little wealth, and few resources, advanced but slowly, when compared with the progress of some other colonies, which were begun by men of more influence and greater capital.

A condensed history of this little band of strangers and pilgrims would swell into volumes. This you will not expect on this memorable day. Numerous were the mercies and sufferings, which they experienced in the providence of God. It would require considerable research to furnish a correct catalogue of all the wars, in which this country has been involved from its first settlement down to this period. Some of the most important I will briefly mention :—

The first of note commenced in 1636 with the Pequods, a powerful tribe in the south part of Massachusetts. The second begun in 1651 with the Dutch and Indians. The third, and one of the most memorable was with king Philip, a powerful Indian chief. Wherever he marched his armies, he spread desolation, mourning, and terror. Mothers beheld their tender infants dashed against the wall, and then they were cruelly murdered by a barbarous enemy. All that fierce cruelty, and relentless massacre, which characterize Indian warfare, marked his way with blood. In this contest many towns and villages were

burnt, and about 600 of the flower of New England perished in the field. Passing various periods of conflict, I would observe, that hostilities recommenced with France in 1750. In this war various events occurred, which occupy a prominent place on the page of history. In it General Braddock was sent to dislodge the French from Fort du Quesne, and in the attempt his army was routed, and himself slain in the memorable battle on the river Monongahela. To this general, so extremely unfortunate in his measures, Washington was aid. And it was in this disastrous campaign, that the military powers of this then young officer, were so fully displayed, as to give a flattering presage of his future greatness. In that bloody engagement a savage discharged his musket at Washington seventeen times, and that too within pointblank shot, which led him to say, "Washington was not born to be killed with a bullet." After the death of Braddock the command fell upon his aid, who with great ability collected the scattered troops, and marched them back to the main body. This contest between the two great powers of Europe became a military school, in which Washington was trained up to take the command in the revolutionary struggles, and to become the defender and father of his country.

In the year 1759 were slain generals Wolfe and Montcalm, while fighting with great bravery at the head of their opposing armies on the plains of Abraham, where the English obtained a memorable victory, and the surrender of the city of Quebec. These events paved the way for the peace of '63, which gave to the wearied and impoverished colonies a short interval of repose. But soon our fears were alarmed by hostile and oppressive acts of our parent country. The causes, the commencement, the progress, and the triumphant close of the revolutionary war, are familiar to most of the assembly. Some of my fathers, who are now before me, have those days, "which tried mens souls" fresh in their recollection. Should I attempt to lead you over the ground, where our troops fought, and bled, and conquered, you might forget the infirmities of age, feel the enkindlings of the martial spirit of youth, and be ready to

shoulder your arms to show how fields were won. For all our invaluable blessings, both religious and national how much, my hearers, are we indebted, under God, to the immortal Washington, and to his companions in the perils and privations of war ! At the close of the revolution we were victors, and in the possession of freedom, but deeply involved in debt, and exposed to all the evils of anarchy, being destitute of any efficient bond of union. But a constitution, embracing the happiest form of government, was soon framed, and accepted by the people. Under its steady administration we have grown in arts and science, in power, and population, with a rapidity, unexampled in ancient or modern times.* While for a series of years Europe was involved in the most bloody conflicts, we were blessed with peace, and even were enriched by the calamities of the old world. We heard the noise of the terrible tempest, which burst upon her guilty head, as the roaring of distant thunder. We were not, however, permitted to escape the storm. We were again called to a short, but bloody war, which soon closed in an honorable peace, which has been instrumental with other things, of cementing our union, of subduing the spirit of party, and of giving us a more elevated rank in the face of all the nations of the earth.

In the discovery and settlement of this country, God had some great end in view. As the eastern continent was honored with the birth of the Saviour, and blessed with the earliest beams of gospel light, which have travelled toward the west, so this land may be favored with the first dawn of the millennial sun, which may return to the east, shining with growing brightness unto the perfect day !

In the review of this subject, how many reasons may we discover to excite our wonder, gratitude and praise ? Compare, for a moment, our present state with that of our pious ancestors. Compare our wealth with their poverty, our strength, with their weakness, our comforts, with their privations, our peace with their wars, our freedom with their bondage. Two hundred

*See note B.

years ago our land was a gloomy wilderness. Now behold our coasts, glittering with wealthy and populous cities, from Georgia to Maine. Behold our ships whitening on every sea, conveying our abundant surplus to distant markets, and bringing home the luxuries of every clime! Look into our interior, and behold villages, and towns, and fruitful fields, and schools, and seminaries, and churches, scattered over a vast tract of territory, which is intersected with navigable streams, canals, and roads opening a free intercourse with every part of the union. Here under a mild government, the various classes of christians enjoy the undisturbed privilege of settling their own articles of faith, and forms of worship.

In view of all this we may well exclaim, "What hath God wrought!" Happy art thou, O people, saved of the Lord. Surely our lines have fallen unto us in pleasant places, yea we have a goodly heritage.

But while the revision of this history should awaken our thankfulness, it may, unless we are watchful, excite our pride and vanity. Moses solemnly warned the Jews, that, after they should have passed over Jordan, and gained the possession of Canaan, builded goodly houses to dwell in, and when their herds and flocks, their silver and gold, and all their substance should be multiplied, there would be danger, that when they had eaten and were full, they would be lifted up, and be ready to say in their heart, "my power, and the might of mine hand hath gotten me this wealth." Have you contributed property, or labor, or counsel, or have some of you jeopardded your "lives unto the death in the high places of the field," to rear the temple of freedom, that now adorns this favored land? You ought to be ready to adopt the language of David, when he said, "Thine, O Lord, is the greatness, and the power and the glory, and the victory, and majesty: for all that is in the heaven, and in the earth is thine, thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all, and in thine hand is power and might; and in thine hand it is to make great, and to

give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name—that we should be able to offer so willingly after this sort! for all things come of thee, and of thine own have we given thee.” “Such is this address of David to the Lord God of Israel; and nothing on this side heaven can be conceived, more humble, pure, evangelical, spiritual, devout, or exalted, than the praise, adoration, gratitude, confidence, love, zeal, and philanthropy, which it breathes throughout.”

Fathers and brethren, the present solemnity should remind us of the rapid motion of time. How swiftly have glided away the hundred years, which are now brought to a close! Few generations are permitted to witness the termination of so long a period. We should seriously consider, that this is the *first*, and this the *last* century celebration, that we shall ever behold. Few centuries have ever opened under such a combination of circumstances, both auspicious and foreboding; and few, probably, have ever been more pregnant with important events. What human penetration will venture to predict the mighty changes, which may transpire among the nations of the earth, and in the kingdom of Christ before it is completed? We can better imagine, than describe the progress of things during this epoch in this great republic and in this whole western hemisphere. Both north and south America may become the happy residence of light and freedom; and all their numerous pagan tribes become the subjects of civilization and converts to christianity. What will be the grand result, if these States continue to the close of this century to advance without interruption, as they have done, since our national existence? An extensive and appropriate train of means is now in successful operation to circulate the word of God in all living languages, and to proclaim the gospel of peace to all the inhabitants of the earth; and the momentous effects, which will be produced by such a powerful combination of causes, will be learned by future generations. It is evident, both from calculations on prophecy and from the aspect of the times, that the reign of the beast and of the false prophet is fast hastening to a close; that the warfare of Jerusalem is nearly ac-

complished; that the outcasts of Israel will soon be gathered with the fulness of the gentiles; and that all the numerous kingdoms of the world are to be consolidated into one vast and holy empire under the government of the Prince of Peace. But will these events be achieved without some severe conflicts with the powers of darkness? Satan is to be bound, but will he quietly receive his chains, and make no effort to burst them asunder? Will he suffer himself to be dislodged from his strong holds, and put forth no strength to retain his dominions? Though the papal and mahometan powers have received their deadly wound, yet they will not die without a struggle. They may have so much strength left them, that their expiring throes and convulsions may shake both the heavens and the earth. The mother of harlots, who has long made war upon the saints of the Most High, has not yet drunken up all the dregs of her bloody cup. The decisive battle in the valley of Jehoshaphat is not yet fought. When these things are accomplished, then a voice from heaven will declare, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Then the sun, in all its progress round this globe, will behold but one undivided congregation of saints, whose incense of united prayer and praise will continually ascend before the throne of God.

But if these great events do not take place, during this century, yet this is certain, that before it shall expire, you and I, my hearers, and many more than all the many millions, who are now on the shores of time, will all be ushered into eternity! Days and months and years are rolling away, and will bring us all to the grave, and to the judgment seat. O sinner, will you slumber on still, while the current of time is swiftly bearing you down to the gulf of long despair? O saint, you have been redeemed by the precious blood of Christ, and you will soon be in glory. Have you lived for the good of posterity? what have you done for your offspring? what, for the church of God? what, for him who died to save your soul from death? Are you now laboring and praying for the good of generations yet unborn?

If you were summoned this night to appear before God, what monument would you leave behind to give proof to your survivors, that your existence was a blessing to them? Penetrated with the guilt of past neglect, let us implore the forgiving and the quickening grace of God, that at last we may hear that welcome plaudit "Well done, good and faithful servant, enter thou into the joy of thy Lord."

NOTES.

A.

Extract from the Charge delivered by Hon. Judge Story, to the Grand Jury of the Circuit Court of the United States at its first session in Portland, for the Judicial District of Maine, May 8, 1820.

I have called this an *inhuman* traffic, and, gentlemen, with a view to enlist your sympathies as well as your judgments in its suppression, permit me to pass from these cold generalities to some of those details, which are the ordinary attendants upon this trade. Here indeed there is no room for the play of imagination. The records of the British Parliament present us a body of evidence on this subject, taken with the most scrupulous care while the subject of the abolition was before it; taken too from persons who had been engaged in, or eye witnesses of the trade; taken too, year after year in the presence of those whose interests or passions were most strenuously engaged to oppose it. That it was not contradicted or disapproved, can only be accounted for upon the ground, that it was the truth and nothing but the truth. What, therefore, I shall briefly state to you on this subject, will be drawn principally from those records; and I am free to confess that great as was my detestation of the trade, I had no conception until I recently read an abstract of this evidence, of the vast extent of misery and cruelty occasioned by its ravages.

The number of slaves taken from Africa in 1763 amounted to one hundred and four thousand; and though the numbers somewhat fluctuated in different years afterwards, yet it is in the highest degree probable that the average, until the abolition, was not much below 100,000 a year. England alone in the year 1786, employed 130 ships, and carried off about 42,000 slaves.

The unhappy slaves have been divided into seven classes. The most considerable and that which contains at least *half* of the whole number transported, consists of *kidnapped people*. This mode of procuring them includes every species of treachery and knavery. Husbands are stolen from their wives, children from their parents, and bosom friends from each other. So generally prevalent are these robberies, that it is a first principle of the natives not to go unarmed while a slave ship is on the coast, for fear of being stolen. The second class of slaves, and that not *inconsiderable*, consists of those, whose villages have been depopulated for obtaining them. The parties employed in these predatory expeditions go out at night, set fire to the villages, which they find, and carry off the wretched inhabitants, thus suddenly thrown into their power, as slaves. The practice is indeed so common, that the remains of deserted and burnt villages are every where to be seen on the coast.

The third class of slaves consists of such persons as are said to have been convicted of crimes, and are sold on this account for the benefit of their kings; and it is not uncommon to impute crimes to them falsely, and to

bring on mock trials for the purpose of bringing them within the reach of the royal traders.

The fourth class includes prisoners of war captured sometimes in ordinary wars, and sometimes in wars originated for the very purposes of slavery.

The fifth class comprehends those who are slaves by birth; and some traders on the coast make a practice of breeding from their own slaves, for the purpose of selling them, like cattle, when they are arrived at a suitable age. The sixth class comprehends such as have sacrificed their liberty to the spirit of gaming; and the seventh and last class, of those who being in debt are seized according to the laws of the country, and sold to their creditors. The two last classes are very inconsiderable—and scarcely deserve mention.

Having lost their liberty in one of the ways already mentioned, the slaves are conveyed to the banks of the rivers or sea coast. Some belong to the neighborhood; others have lived in distant parts; and others are brought a thousand miles from their homes. Those who come from a distance march in droves or caufles, as they are called. They are secured from rising or running away by pieces of wood which attach the necks of two and two together—or by other pieces, which are fastened by staples to their arms. They are made to carry their own water and provisions; and are watched and followed by drivers, who by force, compel the weak to keep up with the strong.

They are sold immediately upon their arrival on the rivers or coasts, either to land-factors, at *depots* for that purpose, or directly to the ships engaged in the trade. They are then carried in boats to the various ships whose captains have purchased them. The men are immediately confined two and two together either by the neck, leg, or arm, with fetters of solid iron. They are then put into their apartments, the men occupying the fore part, the women the after part, and the boys the middle of the vessel. The tops of these apartments are grated for the admission of light and air; and the slaves are stowed like any other lumber, occupying only an allotted portion of room. Many of them, while the ships are waiting for their full lading in sight of their native shore, manifest great appearance of distress and oppression; and some instances have occurred where they have sought relief by suicide, and others where they have been afflicted with delirium and madness. In the day time, if the weather be fine they are brought upon deck for air. They are placed in a long row of two and two together, on each side of the ship, a long chain is then made to pass through the shackles of each pair, and by this means each row is secured to the deck. In this state they eat their miserable meals, consisting of horse-beans, rice, and yams, with a little pepper and palm oil. After their meals, it is a custom to make them jump for exercise as high as their fetters will allow them; and if they refuse they are whipped until they comply. This the slave merchants call dancing, and it would seem literally to be the dance of death.

When the number of slaves is completed, the ships begin what is called the middle passage, to transport the slaves to the colonies. The height of the apartments in the ships is different according to the size of the vessel, and is from six feet to three feet, so that it is impossible to stand erect in most of the vessels, and in some scarcely to sit down in the same posture. If the vessel be full, their situation is truly deplorable. In the best regulated ships, a grown person is allowed but sixteen inches in width, thirty-two inches in height, and five feet eleven inches in length, or to use the expressive language of a witness, not to so much room as a man has in his coffin. They are indeed so crowded below that it is almost impossible to walk through the groupes without treading on some of them; and if they are reluctant to get into their places they are compelled by the lash of a whip. And here their situation becomes wretched beyond description. The space between decks,

where they are confined, often becomes so hot that persons who have visited them there have found their shirts so wetted with perspiration that water might be wrung from them; and the steam from their confined bodies comes up through the gratings like a furnace. The bad effects of such confinement and want of air are soon visible in the weakness and faintness which overcomes the unhappy victims. Some go down apparently well at night and are found dead in the morning. Some faint below and die from suffocation before they can be brought upon deck. As the slaves, whether well or ill, always lie upon bare planks, the motion of the ship rubs the flesh from the prominent parts of their body, and leaves their bones almost bare. The pestilential breath of so many in so confined a state, renders them also very sickly, and the vicissitudes of heat and cold generate a flux—when this is the case (which happens frequently) the whole place becomes covered with blood and mucus like a slaughter house; and as the slaves are fettered and wedged close together, the utmost disorder arises from endeavors to relieve themselves in the necessities of nature; and the disorder is still further increased by the healthy being not unfrequently chained to the diseased, the dying, and the dead!!! When the scuttles in the ship's sides are shut in bad weather, the gratings are not sufficient for airing the room; and the slaves are then seen drawing their breath with all that anxious and laborious effort for life, which we observe in animals subjected to experiments in foul air or in an exhausted receiver of an air pump. Many of them expire in this situation crying out in their native tongue "we are dying." During the time that elapses from the slaves being put on board on the African coast to their sale in the colonies about one fourth part, or twenty-five thousand per annum are destroyed—a mortality which may be easily credited after the preceding statement.

At length the ship arrives at her destined port, and the unhappy Africans who have survived the voyage are prepared for sale. Some are consigned to Brokers who sell them for the ships at private sale. With this view they are examined by the planters, who want them for their farms, and in the selection of them, friends and relations are parted without any hesitation; and when they part with mutual embraces they are severed by a lash. Others are sold at public auction and become the property of the highest bidder. Others are sold by what is denominated a "scramble." In this case the main and quarter decks of the ship are darkened by sails hung over them at a convenient height. The slaves are then brought out of the hold and made to stand in the darkened area. The purchasers who are furnished with long ropes, rush at a given signal within the awning, and endeavor to encircle as many of them as they can.

Nothing can exceed the terror which the wretched Africans exhibit on these occasions. A universal shriek is immediately heard—all is consternation and dismay—the men tremble—the women cling together in each other's arms—some of them faint away and others are known to expire.

About twenty thousand or one fifth part of those who are annually imported die during the "seasoning;" which seasoning is said to expire when the two first years of servitude are completed. So that of the whole number about one half perish within two years from their first captivity. I forbear to trace the subsequent scenes of their miserable lives worn out in toils, from which they can receive no profit, and oppressed with wrongs from which they can hope for no relief.

The scenes which I have described are almost literally copied from the most authentic and unquestionable narratives published under the highest authority. They present a picture of human wretchedness and human depravity, which the boldest imagination would hardly have dared to pourtray, and from which (one should think) the most abandoned profligate would

shrink with horror. Let it be considered that this wretchedness does not arise from the awful visitations of providence in the shape of plagues, famines or earthquakes, the natural scourges of mankind; but is inflicted by man on man from the accursed love of gold. May we not justly dread the displeasure of that Almighty Being, who is the common father of us all, if we do not by all means within our power endeavor to suppress such infamous cruelties. If we cannot like the good Samaritan bind up the wounds and soothe the miseries of the friendless Africans, let us not like the Levite pass with sullen indifference on the other side. What sight can be more acceptable in the eyes of heaven than that of good men struggling in the cause of oppressed humanity? What consolation can be more sweet in a dying hour, than the recollection that at least one human being may have been saved from sacrifice by our vigilance in enforcing the laws?

I make no apology, Gentlemen, for having detained you so long upon this interesting subject. In vain shall we expend our wealth in missions abroad for the promotion of christianity; in vain shall we rear at home magnificent temples to the service of the most High; if we tolerate this traffic, our charity is but a name, and our religion little more than a faint and delusive shadow.

B.

The number of Colleges in the United States is forty-eight. The number of States in the Union is now twenty-four. The white population of the British colonies, (now United States) in 1749, was 1,036,000. In 1775, about 3,000,000. In 1790, 3,951,000. In 1800, 5,405,666. In 1810, 7,230,514.

Now in 1821, our population is not far from 10,000,000. Upon this calculation it has doubled a little oftener than once in twenty-five years. If we proceed to increase at the same rate to the close of the century, it will then be between 80 and 90,000,000.

In 1789 our present mail establishment commenced, then the number of Post Offices was 75, the whole route 1375 miles, and its annual revenue \$5,795. In 1816 the annual revenue was \$156,579. In 1817 the route, over which it passed, was 51,600 miles. Now in 1821, the whole number of Post Offices is about 4,030. What is its present revenue is unknown, as the last report of the establishment has not been received.



HECKMAN
BINDERY INC.

AUG 89

N. MANCHESTER,
INDIANA 46962



LIBRARY OF CONGRESS



0 014 069 201 3

